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ABSTRACT

This issue of the "IRCD Bulletin" contains the transcript of the Declaration of Black Teachers before the Black Ministers-Teachers Conference on April 27, 1968 at Detroit, Michigan, a status statement on "Relevance and Pluralism in Curriculum Development" by Dr. Edmund W. Gordon, an article on moving "Toward Curriculum Relevance for Minority Group Children" by Dr. Adelaide Jablonsky, interpretative statements by Mr. Lebert Bethune and Mr. Richard G. Hatcher on Afro-American Studies: "Perspectives Toward a Definition," and "The Age of a New Humanity," respectively; and a declaration by Mr. Ossie Davis that "The English Language is My Enemy." Selected bibliographies, and information on the use of ERIC-IRCD facilities are also included. (EM)

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DECLARATION OF BLACK TEACHERS

We maintain that the present system of education is not organized for the benefit of Black youth.

We have collectively dedicated ourselves to the following COMMANDMENTS which we recommend to all Black teachers.

1. We shall know no other loyalty than to the children we teach.
2. We shall create no false images of loyalty for them.
3. We shall not defend our own inadequacies by blaming our children.
4. We shall labor six days and nights devoting our talents and energies to our responsibilities to the children we teach.
5. We shall honor the mothers and fathers of our children.
6. We shall not kill the minds and bodies of our children with underestimations of their worth and the worth of Black people.
7. We shall not adulterate our instruction but shall enrich it with the aim of developing Black youth who will be of service to the Black community.
8. We shall not steal their time and energies in busy work or in activities designed to promote middle class white values and goals.
9. We shall not bear witness against our children nor against our fellow Black teachers but shall do our best to lift them from the hell of ignorance, confusion and despair in which a racist society has placed them.
10. We shall not covet that status in society which will serve to isolate us from our goals and those of the Black community.

We earnestly seek the cooperation and assistance of those who work with Black youth in the formulation and immediate implementation of a program to achieve these goals.

Adopted at **BLACK MINISTERS - TEACHERS CONFERENCE**

April 27, 1968 Detroit, Mich.

Cover painting, **"J'Accuse #2,"** is by Charles White and is from the collection of Mr. and Mrs. Jack Stein of Los Angeles. Arrangements for its use were made through the Heritage Gallery, Los Angeles.

Relevance and Pluralism in Curriculum Development

In the last several years, and particularly during the past school year, the function of the school in relation to the rest of society has come under serious scrutiny. A number of social critics have questioned whether the school, as we now conceive it, is the most effective means of educating the young. Paul Goodman, among others, has noted that, as opposed to the school having an educative function "... a more realistic interpretation is that the social function of long schooling is to keep the useless and obstreperous young away from the delicate social machine, to baby-sit and police them." John and Margaret Rowntree similarly suggest that long schooling plays a specific role in the political economy of the society by keeping the young out of our insufficiently-developed labor market. However, as Edgar Friedenberg has argued, even these functions of the school may nonetheless end up socializing future citizens, but more for obedience to authority, tolerance of violence, and acceptance of political powerlessness than for productive, meaningful and satisfying participation in the affairs of the social order.

The seriousness with which the function of the school is currently being challenged by students is indicative of the difference between its stated goals — "preparation for life" — and their view of the extent to which this goal is achieved. Increasingly, students complain that what the school offers is not relevant for life as they perceive it. At the same time, teachers complain that the students are lacking in academic commitment, unmotivated, and restless. The disruptions which our schools have begun to experience are only the most recent indication that something has gone very wrong. The disengagement from the formal processes of education, the alienation from traditional societal forms, the emergence of the "beatnik," the "hippie," the "flower child," and the birth of a naive revolutionary movement among many of our most able young people are clear signals of a pervasive incongruence between the school (as one aspect of the establishment) and that segment of society it most directly affects. This is particularly true for students who come from other than the majority population. At the heart of students' discontent, and their claim of irrelevance, is a basic lack of freedom — a sense that education is coercive rather than enabling, a sense that formal education has incidentally or deliberately become part of a national con game.

Most educators would agree that the ultimate function of the curriculum is to transmit to the learner those aspects of the culture which reflect the dominant values of the society and yield the most benefits to society as a whole. However, most would also add that this must be done within the context of respect for the development of each student's individuality. In the current controversy these basic goals get confused. Almost none of the antagonists from either side would argue that competence is no longer a relevant educational concern. Information mastery, communicative competence, problem solving, and personal-social self-mastery are not irrelevant as educational goals. It is the manner in which these are represented in the curriculum and the purposes which formal education is perceived to serve that are irrelevant to our students' concerns. Any society has a minimum set of values which the individual must observe if he chooses to participate and advance in that society. However, this does not justify that society's imposition, in the guise of standardized curriculum, of an endless array of tangential and non-essential, value-laden and ritualistic experiences on young people in an unacknowledged, but no less real, quest for conformity. To the contrary, curriculum development in a pluralistic society must provide exposure to, and choice among, a wide variety of values, content, and experience with protection of the student's right to examine, criticize, and/or reject.

If all this is so, then, the school must not only allow for this exposure and questioning, but must assume responsibility for continued monitoring and evaluation. It must be ready to effect changes so that, even while the essential aspects of the culture are being transmitted, the school is still responsive to the needs of the individual student and the several subgroup cultures which are present in our nation.

Much of the school's failure to open itself to changing values and freedom for individuality may be due to its failure to adequately recognize other aspects of the student's life which strongly affect his outlook and his own values. Often the school finds itself in opposition to the many kinds of incidental learnings and hidden curriculums which students experience elsewhere. Failure to recognize and incorporate these learning experiences and to build on them in formal learning settings can contribute mightily to school wastage. Fortunately, there are signs of a dawning recognition among educators that we must really break down the walls between the school and the rest of the community and invite the influences of the home, the neighborhood, the religious and ethnic groups, and even the wider world of politics, into the classroom. Only in this way can formal education become an experience sensed as having relevance to the real world, no longer an isolated and exclusivist aspect of a young person's life.

Some progress is being made toward this end. Under the pressures for greater accountability to the communities served, and for greater control of the school by the families attending, and in response to demands from militant minority group parents, school organization and content are changing. During the last few years, the introduction of new programs of ethnic studies, a movement led by experimentation with black studies, has been a promising step toward making education more inclusive in content. Today, an interested student may be offered a chance to take a course or two in the history of Afro-Americans in this hemisphere and in Africa; he may be exposed to examples of African and Afro-American art and culture; and he may become involved, as observer or active participant, in any number of social or political activities related to the black experience in this society. Soon, no doubt, schools will be offering similar opportunities for the study of other ethnic groups in the national society.

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Relevance (Continued from page 3)

Such developments are encouraging and offer much hope for making education a richer and more satisfying experience. However, we cannot afford to relax our concern, but must continue to evaluate these innovations, along with other aspects of the educational process, with the same wariness of any attitude which constricts the student's educational experience. The danger is real; we must be aware of the difference between inclusive education and pluralistic education. The former may very well recognize cultural and ethnic differences and include some token references to the minority groups. Inclusive education may, in an effort at redressing the current imbalance, simply reverse the proportion. However, even in an effort at solving problems related to identity distortion, cultural or ethnic chauvinism — black or white — is inappropriate in education. Black narcissism is just as auto-erotic as white narcissism — both are nonproductive. Pluralistic education tries to give the student every broadening benefit of living in a society composed of individuals and groups from widely differing backgrounds and cultures. To achieve this is to achieve a long-needed and increasingly-demanded improvement in the curriculum; to achieve the other is to slip backward into the same narrowness which has handicapped and alienated too many of our youth.

In this issue, Jablonsky reports and comments on some of the emerging efforts at the achievement of a greater sense of relevance in education through curriculum changes that reflect a concern for pluralism. Also in this issue, Bethune has developed a rationale for Afro-American studies and has identified some of the emerging trends in this field. In an article reprinted from the April, 1967 issue of the **American Teacher,** Ossie Davis calls attention to some of the subtle, and some none-too-subtle ways in which standard English serves to restrict and exclude, even though the action may not be necessarily deliberate. The BULLETIN is privileged to reprint in this issue a speech by Mayor Hatcher in which he places much of the current concern in the perspective of a struggle for a new humanity. The issue also includes selected references which should be of interest to persons concerned with the related topics of curriculum relevance and Afro-American studies.

Edmund W. Gordon, Ed.D.

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INFORMATION RETRIEVAL CENTER ON THE DISADVANTAGED

The IRCD BULLETIN is a publication of the ERIC Information Retrieval Center on the Disadvantaged. It is published five times a year and usually includes status or interpretive statements, book reviews, and a selected bibliography on some aspect of the center's special areas. Interested persons may ask, in writing, to be placed on the BULLETIN subscription list. The center also publishes the ERIC-IRCD Urban Disadvantaged Series. Published occasionally, it is a series of bibliographies, reviews, and position papers. Numbers in this series will be announced in the IRCD BULLETIN and can be obtained on an individual request. Subject areas covered by IRCD include the effects of disadvantaged environments; the academic, intellectual, and social performance of disadvantaged children and youth; programs and practices which provide learning experiences designed to compensate for the special problems and build on the characteristics of the disadvantaged; and programs and practices related to economic and ethnic discrimination, segregation, desegregation, and integration in education.

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Toward Curriculum Relevance For Minority Group Children

Adelaide Jablonsky, Ed.D.

A Concept of Curriculum

Before attempting to deal with the concept of curriculum relevance, it is necessary to clarify the definition of curriculum as used in this paper in its broad sense as well as in its narrower application to the study of content within the structure of the school system. Early in the twentieth century, as education was becoming available to the masses, the meaning of curriculum was changed. No longer was the use of the term limited to the syllabus of a course in Latin or a sequence of exercises in trigonometry. The term began to be used to encompass all of the impressions and experiences of the child, both within and outside of the school building while under the supervision of the school staff. At the same time it was more clearly understood that children come to school with vast amounts of information, accumulated both consciously and preconsciously, and that the parallel impact of family, community and society continues to supplement, complement, and sometimes interfere with formal school learning.

In the 1920's, at the time that curriculum developers were reshuffling components, L. Thomas Hopkins discarded those static elements of curriculum limited to traditional content. He proposed that the inner needs of the individual set up tensions which demanded release before attention could be focused on extrinsic needs reflected in school-imposed tasks. The child who comes to school hungry is tormented both physically and emotionally. He is tense, restless, and unable to concentrate on anything but his hunger. The validity of Hopkins' assumption is borne out by experiences of schools offering federally-supported breakfast programs. Schools with histories of high absence and truancy rates have changed almost overnight into high attendance and improved achievement units when the children are fed. Also, behavior problems are greatly reduced.

Many children come to school fatigued by lack of sleep or because of inordinate home tensions or responsibilities. Some teachers are sensitive to this problem and allow the child to sleep at his desk. Few schools or classrooms make special provision for the child to retire to a quiet, comfortable corner for horizontal repose. Where such accommodations are provided there are multiple benefits. Children feel free to withdraw from class activity for physical or emotional relief and the class learns to accept and respect such differing needs.

The problems of hunger and lack of sleep, once identified by the teacher, can be accommodated if she and the system desire. It is more difficult to elicit information about and alleviate tensions concerning intense personal problems. A father sent off to war, a mother taken to the hospital, a grandmother's death, a neighbor's suicide are but a few of the common occurrences in the lives of children. Death, suicide and sex appear in most surveys of children's and youths' confusions. Many hours of speculation and daydreaming are spent fruitlessly in searching for enlightenment in these areas. The school must find ways of incorporating these studies in the curriculum — to be used when the student chooses to explore these universal concerns.

The area of sex, usually handled antiseptically, if at all, by the school, along with knowledge of self and of others, needs to be incorporated into the fibre of education before introducing even the basic skills — let alone advanced formal education. Curriculum of the school can be viewed, therefore, in two phases. First, the school must help its students to be physically and attitudinally prepared for learning and, second, it must provide the opportunity to learn through appropriate utilization of all the necessary ingredients of environment, materials and experience. Dealing with hunger, fatigue, and anxieties related to death, sex, and other deeply personal needs can help to free the student for learning. The very way in which the school contends with these areas provides learning about a nurturing or rejecting society and the role of the individual in caring for others.

A Concept of Relevance

The term "relevance" in education implies that what is to be learned is perceived by the learner as having meaning in his present life and the expectation that it will have utility in future learning or coping situations. It also implies a dissolution of the dichotomy between cognitive and affective factors, between content and feeling. There is no set ratio between these factors since a dynamic interaction is required in order to accommodate the vacillation in needs for each individual. By arming the teacher with the attitudes, information, and skills to bring a balance between the needs for development of children's hearts and minds, education can be made continually relevant.

Recently, a group of experienced teachers considered by peers and supervisors to be "good" teachers of the disadvantaged were asked to go to their pupils, using various tools for surveying feelings and interests, to determine what the students would want to learn about, if they had a part in this decision-making process. After a considerable interval of group discussion the teachers stated that it was not necessary to ask the students since they, as teachers, knew better what needed to be taught so that the children could achieve appropriate "standards." After the teachers were pressed to try to elicit information from the students, both in and outside of the school milieu, they were amazed at the results. Some had the unique experience of not only conversing with young people, but of listening to their words and feelings: "Who am I?" "Who are you?" "What will we become?" "What is life, birth, death?" "What is love and hate?" These were among the questions with which they wanted help. Sports and sports figures, art, music and musicians, writers, dancing, pets, flying, space exploration, undersea expeditions, jobs, getting into trouble, welfare agencies, cars, money, etc. were among the real aspects of their lives.

War is a concern broadly held. Not the dehydrated, fictionalized textbook versions of past wars, but the facts of today's wars — with cries for peace and how to understand Biafra, the Middle East, and Vietnam: all three interests aroused by communication media, local group pressures, and, too often, by personal tradegdies. For the American Indian children of some of the peace-loving tribes, the white man's war has even greater destructive power when a family member is taken to fight. In these tribes, a returning soldier is subjected to several days of intensive cleansing to

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purify him. How does one help the son or brother to understand the disparity between tribal and national values? Education will be more relevant to the extent that classrooms are organized and equipped to provide experiences for learning which take these areas into account. Especially, one must account for the fact that not all the children in a class are interested in the same areas at any one time — and that children bring differing levels of competence and readiness to deal with such issues.

The concept of relevance demands that the inviolate walls of the classroom be broken down so that the world becomes a prime resource for learning. A class in a suburban, northern community was discussing the forthcoming election. A fourth-grade child stated that before the time of Lincoln only white, rich landowners could vote, but today anyone who was over 21 and who was literate could vote in this country. The teacher smiled and moved on. The teacher was asked by a visitor if she could ask some questions. The first question was: "Anyone?" It took a full ten minutes of probing before one child recalled something he had seen on television about voting restrictions against the poor, the blacks, and other minorities. That class was not in this world, but in the "safe" — yet potentially explosive — unreal world often depicted in traditional textbooks. When children find themselves exposed to two such disparate worlds, it is obvious that someone is lying. Can we blame the youth who turn against school when reality is distorted and trust is destroyed?

Can the teacher rely on textbooks as sole or primary resources for relevant education? No! He cannot for several reasons: first, because most textbooks lie about the past and the present by both omission and commission; second, because textbooks are written for so broad an audience and so cautious a group of school administrators that sensitive and special interest issues are usually excluded; and third, because excessive dependence on and acceptance of any one source of information tends to create intellectual pawns, not independent thinkers. Yet, the people in power in the education establishment fiddle with approved book lists and limit access to more vital material and experiences by their control of the curriculum resources available to the teacher and by pervasive influence over the teachers' creative ideas and actions.

There are several reasons for society's apprehension about a change to curriculum with the real world as its focus and resource. The status members of any system tend to perpetuate that system because it is comfortable and represents much of what has worked for them. There is also an element of self protection, since when one changes there is usually the implication that what one did previously was either insufficient or totally wrong. In a society in which change takes place very slowly, if at all, the education system has been relatively unperturbed by the voices of the few prophets of change. However, in the past twenty-five years, we have witnessed such drastic advances, especially in the area of communication, that special accommodation must be made for the fact that children receive before, during, and after formal schooling a vast input of experience and visual and auditory information which must alter the content and methods of formal instruction.

The Cultures of Minority Groups

Fortunately, there are potent forces in movement today to change the focus of curriculum from domination by white culture to accommodate the special nature of other ethnic groups in the United States. The most prominent of these have been Afro-American, Puerto Rican, Mexican American, and American Indian pressure groups who have sought to change the public school curriculum to be more reflective of their lives and conditions as they experience them. Let it be clear, however, that today's "white" curriculum does not even represent white United States culture, but only the carefully filtered segment of that complex culture which the middle and upper classes approve. Because it is distorted and unreal, that curriculum no longer is acceptable even to many white youth.

It is not proposed that the cultures of poverty be taught as glorified models, since slums are ugly and painful sores. They exist, however, and are very real to poor children. It is suggested that the differences existing between the slums and the upper-class areas be dealt with realistically and that education operate as the bridge toward the achievement of the possible goal of upward economic mobility without destroying pride in self and group. Since slums exist, they should become clearly understood by our upper and middle-class youth. How else can they develop social conscience and responsibility? How else are we justified in looking to them for help in future attempts to abolish the factors which breed slum conditions?

The teaching of black history and culture is discussed in accompanying articles in this bulletin. It is interesting to note that the main thrust toward these curriculum revisions has taken place mostly outside of the traditional mold — in street academies, community centers, and demonstration projects within institutions of higher education. Blacks, being a very large minority group, are widely distributed across the country, though some pockets of pure white society still remain untouched and unconcerned, protected by official or more subtle controls. Likewise, the much smaller group of American Indians appears in isolated clusters throughout the nation, but are concentrated in the West where restrictions of living on reservations have imposed many strictures. The Mexican Americans, while concentrated in population in the Southwest, have by migration spread both north and east, while the Puerto Ricans have spread west from the eastern seaboard. The Orientals, too, have begun to spread out from the large metropolises in which they first settled. Other cultures, such as the Irish, Scandinavians, Italians, Greeks, and Jews, may have seemingly blended into the melting pot because of lack of physical differences and language accommodation over time. But whether these groups are concentrated in one area or dispersed, their special interests have not been systematically considered in education, nor for that matter in other aspects of the social order. The more desirable concept of cultural pluralism has received some recent attention, but only little in the way of basic curriculum change. In most of the areas of this country, particularly the urban and suburban sections, multiple ethnic, social and religious groups flow in interweaving streams. It is therefore imperative that token modification of curriculum be replaced by a pervasive accommodation of differences. With increasing interaction between the various ethnic, social and religious groups in this country and the diminishing of distances and barriers between the peoples of the United States and the peoples of the world,

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it is imperative that token modification of curriculum be replaced by massive infusions of new materials and experiences reflective of the wide variety of human behavior conditions, contributions and values which go to make up the country and the world in which we live.

The following incident was witnessed in a southern fifth-grade classroom recommended to the author for the teacher's competence and creativity. The children were building a fort and on the blackboard the following statement had been printed: "The _____ happened on March 29, 1622." When the author asked the teacher what words filled in the blank, a Negro boy was called on who explained that this date marked the Great Massacre. Further questioning revealed that the bad Indians had killed all the people in the fort in Virginia. What irony to have a black child learn that the white intruders were the victims and the natives the villains! One might also ask: "Of what possible value was the fort building and the rote learning of the exact month, day, and year, when the child's mind was cluttered with distorted and irrelevant data?"

In addition to forcing changes in specific curricula, blacks and other minority groups have been at the forefront of the movement to give children, their parents, and their communities a more vital role in decisions about what kinds of learning should take place. The desire for such a change is logical, since it has long been clear that for curriculum to meet the needs of a community as visualized by its members, many of the strongly-held beliefs of educators would have to be overthrown. The issue of accountability in education was dealt with in an IRCD bulletin earlier this year.[1]

The Elementary and Secondary Education Act, Title VII, known as the bilingual act, was a breakthrough for parent power attempting to effect better education for their children. Through parents' efforts, curriculum could for the first time be taught in a language other than English in the public schools. The importance of this change should not be underestimated: sociolinguists and psycholinguists have reported that forcing children to learn concepts and facts in English, while they are still learning the English language, is damaging to both tasks.[2] Very slowly now some schools are teaching basic skills and concepts in the native language with promising results, while bilingualism is being established.

For minority group children and others there is another pervasive language problem which urgently requires resolution. The difficulty lies in the schools' rejection of the natural language of the young and of local dialects. Instead of rejecting this patois, the teacher should accept the expressions of students and build upon them, if two-way communication is the objective. An interesting test of children's and teachers' differential listening skills is to expose both to a selection of recent popular records. Incidentally, some of them have excellent poems or prose set to music — a good introduction to creative writing.

The issues of school decentralization, parent participation in the schools, and most recently, the demand for student power, all reflect the growing awareness that involvement of new groups in educational decision-making is needed if schools are to be relevant to the needs of children, be they black, brown, yellow or white. As both youth and adults are experiencing participation in all areas of social and political affairs outside the school, it is particularly important that the school too offer viable forms for participation.

It is too much to expect that every learning task will arouse students' deep emotion. Students too have the right to be noncommital, relaxed or even bored. However, every learning experience should be designed so that the student can learn by exploring, discovering, and deciding. If the standard operating procedure of the school is changed so that, when a student so desires he can involve himself in decision-making and intellectual exploration, then he not only will have the opportunity for superior learning, but he will have the freedom for which he is now fighting — to learn when and what he wants to learn. This seems to be a part of what Dewey meant by progressive education.

The New Progressivism

On a recent Saturday afternoon, a group of elementary and secondary level students paraded before Canada House on Fifth Avenue in New York City, as other groups did in several cities between there and the West Coast. Their signs read "Stop the Slaughter," "Some Men are Brutes," "Save our Seals." Someone had kindled compassion in the hearts of these youngsters and had channeled their minds to study and rebel against the unconscionable, inhuman destruction of baby seals for their fur. These children have learned social studies in a way they will never forget. They have also learned to turn passion to legitimate social action. Lastly, they have learned that, while enraged citizens may delay the satisfaction of special interests, political action is a power ploy and right does not always triumph. The same lessons were learned by the young peace marchers and the followers of Senators Eugene McCarthy and Robert Kennedy. Once having tasted participation, it is improbable that they will revert to inertia. Education should help channel these forces toward constructive ends. Deep emotion cannot be expected to motivate all learning, but the minimum which can be tolerated in the selection of learning experiences is the learner's interest, transposed by himself into exploration and problem solving. This type of progressive education at its best is relevant and utilizes all of the elements of scientific method since the skill of problem solving will remain useful to the future citizens long after the specific content has been lost. What a contrast this is from the in-school learning experiences of the present young adult generation in their early twenties, who spent several hours each week — when they were in elementary schools — on civil defense drills to protect them from total destruction by the impending atom bomb attack. Was the germ of today's social dropout planted and nurtured as children crouched under desks or in basements with their heads between their knees and their eyes closed against the anticipated blinding light? Can the current alienation of so many of these young people be related to their discovery of the hopelessness and hypocrisy of civil defense drills, minute man rockets and ABM systems as solutions to the threat of humanity's destruction through nuclear war?

The misunderstandings and misuse of the principles of progressive education by teachers, unprepared for the task of creating a learning environment, and school systems, unprepared to provide the funds to make it effective, and by the absence of a sufficient number of maverick teachers, who by their special perceptions and gifts could demonstrate its essence, led to its rejection by all but a few elite private schools. The evolution of instructional media, the movement toward team or cluster teaching with teacher-pupil involvement in curriculum design and construction, the availability of federal funds, the acknowledgement of the failure of the teacher-directed, self-contained classrooms, and the spearheading by a small number of educational leaders commited to finding effective ways to prepare dis-

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advantaged students for self-fulfillment and for effective citizenship, have together revitalized the concepts of progressive education now largely reflected in individualized instruction.

Curriculum relevance and individualizing of instruction are inseparable in any learning environment, either inside or outside of the school. An effective learning environment is a place where people have the freedom to explore a wide variety of resources in order to find answers or solutions to self-initiated or well-motivated questions or problems. This is in contrast to the traditional classroom, where our youth are taught to ingest what is offered to them whether through the person of the teacher or through selected materials imposed by her. Even the most creative teacher destroys the process of education by making all educational decisions for the students instead of providing them with what Coleman has identified as one of the crucial learnings — the realization by the child that he has decision-making powers and control over his destiny.[3] The opportunity to learn from one's own mistakes could be most fruitful in guiding future choices.

In project after project (some reported formally and listed hereafter, and others in various stages of refinement, and as yet undocumented), there are demonstrated cognitive and affective benefits with no unusual costs, except for initial investment in equipment and supplies and teacher inservice expenses. Fortunately, some few producers of resource books, records, filmstrips, slides, and tapes are beginning to provide relevant materials from which teachers may select those appropriate for the special needs and interests of individuals in his class. A sampling of these is included in the bibliography on page 22.

Typical Projects

Whether called contracts, projects, units, or tasks, the self-selection, design, research, reporting, and evaluation by students of their learning experiences are essential. These processes can take place on an individual or small group basis. Some examples may illustrate how differing problems present learning opportunities.

The urban junior high school was on double session because of over-registration. A small group of students undertook to study the problem. Plans for the building were secured and a utilization survey conducted. Interviews were held with custodians, school administrators, and builders. The location and utilization ratios of the surrounding elementary and secondary schools were studied, as were the population shifts in the area. Several short-term proposals to alleviate the problem were developed and presented to the school board. An addition to the school was designed to meet specific deficiencies in the existing structure, with an analysis of building costs and comparisons on a per pupil basis. Whether or not the plans are to be adopted, the experience of these children had meaning to them — and cut across social studies, language arts, math, science, and art curriculum lines.

A high school has reorganized its curriculum with the help of the students. Pupils make selections for study in such areas as: Elections 1968: The Process of Government; Afro-Americans; What Is Society; Business and Free Enterprise; The Mind: Study in Human Behavior; Vietnam; Girls to Women; The Interdependence of Man; Subjects and Citizens: Social Conflict.

In another setting a group of sixth grade American Indian children spent a survival week on the edge of the desert studying the geological, botanical, and zoological forms and testing their own stamina and ingenuity.

Several Oriental children led a project at the upper elementary level of a West Coast school in reading and writing **hokku** and **tonka.** Those exquisitely designed poetic forms acted as a bridge across cultural hiatuses.

A teacher in a Lower East Side school in New York prepared slide, tape, story book, and evaluation units on historical places within a few blocks of the school site. A summer program in the same area involved seven- to fourteen-year-old girls and boys in a project to study the harbor through the use of the camera. The leader of the group was not a licensed teacher, but a professional photographer. The children took, developed, and printed their own pictures, studied the physics of light and lenses, and the geography, economics, sociology of the waterfront.

In all of these cases the teacher felt free to free the children to share his enthusiasms and he shared theirs, and school became a joyful place in which to grow. Attempting to mechanically replicate these programs will not provide a way in which curriculum can be made relevant, since the key to success lies within the nature of the student group and how the environment of the school provides opportunity for partial or total curriculum adaptation.

Conclusion

The ideal of the Renaissance man and the need for the educated person to learn every area of past and present knowledge and art has been held up as the goal for all people. This is nonsense, since the Renaissance man was unique in his time, not typical, and the exponential growth of knowledge in the last five hundred years has made the goal unobtainable for anyone. A more appropriate goal of education would be to provide each individual with the general and specialized attitudes, knowledge and skills necessary to survive, achieve satisfaction, and to function optimally in a rapidly evolving world society.

Individualizing instruction and instituting curriculum changes designed to make education more relevant to the life conditions of the learner and the pluralistic world in which he lives will provide vehicles for building a greater sense for students that school personnel truly respect their competence and trust their judgment. With this sense of trust, respect, and confidence pervading the environment, the school may then assume its appropriate place, with home and society, as relevant forces to mold the future.

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Afro-American Studies: Perspectives Toward A Definition

Lebert Bethune

Epigraph

"We have long believed without argument or reflection that the cultural status of the people of Europe and of North America represented not only the best civilization which the world had ever known, but also a goal of human effort destined to go on from triumph to triumph until the perfect accomplishment was reached. Our present nervous breakdown, nameless fear, and often despair, comes from the sudden facing of this faith with calamity."

W. E. B. DuBois

Before proceeding toward a clarification of what is meant by Afro-American Studies, a rationale for the subject should be presented. This task is attempted with a set of paradoxical emotions, considering it at once an unnecessary task, and at the same time knowing that for many it is absolutely necessary. We find ourselves torn by the intuition that to provide a rationale for Afro-American Studies is somehow to plead that the objective existential reality of a people's experience is in doubt and needs to be affirmed by rhetoric; that the human chronicle of the unique diverse history, character, and culture of Afro-Americans is a moot issue. We find ourselves frightened that such a statement could be misperceived as a plea based on a lack of faith in one's own reality, and the massive human monument manifested by the survival of that reality in the New World.

Nevertheless, clearly, this rationale must be provided for a number of reasons: Firstly, in order to enlighten the majority of white America—and some of Negro America—which appears even at this late hour to be dangerously in need of enlightenment; and secondly, to reinforce the insistence that the Afro-American experience be transmitted by those institutions traditionally responsible for transmitting the history and culture of this pluralistic society.

The Afro-American experience really needs no more justification for study than the simplest one: it is a study of man. That must be emphasized before moving to a more specific consideration of the salient features of that experience. It is a study of man! At another level, one need hardly point out understanding of the complex woof and warp of the American social fabric. Lack of understanding can lead only to the obvious practical utility of Afro-American Studies for the further bitterness, further conflict, and perhaps, the destruction of that social fabric created with many faults, but created at immense cost of human blood and misery.

What are some of the salient features of that experience? The first is well-known and lately "officially" recognized by white America: that there are, indeed, at least two Americas — one black and one white. These two Americas have been existing together for centuries in a morally unacceptable relationship to one another. Whereas they co-exist in what may be politically defined as one nation, and despite many common institutions which they are required to share, albeit differentially, the majority of the people of African ancestry living in America have and have had a significantly different culture and life style from that of mainstream America.

We perceive our history in America differently from the way in which white America has largely portrayed and misperceived that history. The Afro-American experience is a profoundly unique experience. This fact ought to be accepted, irrespective of the reasons for it being introduced into the body of education; whether those reasons have to do with morality, ideology, or political expedience; or the perennial quest of man for understanding himself. The Afro-American experience is not only unique, but it is diverse. And it is, in fact, this diversity which makes an encompassing operational definition of Afro-American Studies so difficult for some people to achieve. But surely, the inability to reduce complexity to simple manageable definition can never be a justification for denying the reality of that complexity.

What precisely is meant by the term Afro-American? It means the people of African ancestry living in the United States. It also means people of African ancestry living within the continental complex that includes North, South Central America, and the Caribbean. We, as a people, in spite of certain diversities of language and cultural traits, share a common historical experience in the New World and a set of common cultural antecedents—African in origin. Fundamentally, we have shared a common lot and have been subjected to oppression based on similar ethnic background. We share, too, the common concrete aspiration for that full freedom, which we have not been heir to as long as we've been in the New World. Our institutions, our social status, our life style, and our aspirations are basically marked by adaptation of our indigenous cultural patterns to slavery and the terrible and continuing ordeal of Euro-American racism and power.

The objective reality that we have survived, and in survival have created and contributed in the richest sense to the sum of human culture, is for us a thing of pride and a sustenance, enabling us to endure and prevail against anti-man forces. All people should be given the opportunity to know of his unfolding odyssey. And the fact that, at this stage, a demand must be made to include it among the corpus of knowledge to be passed on, represents a tragedy for us and a degradation for those who have made this demand necessary. Just as the white American experience would be incomplete and incomprehensible if the history of Europe were to be isolated from it, so also, the black American experience is incomplete and incomprehensible without the history of Africa. And if the history of the Afro-American is distorted and hidden, then the whole world is short-changed, and the record of humanity diminished.

It may be useful to metaphorically represent the Afro-American experience by picturing a set of three continuous rings, with Africa as the outermost ring, the New World as the second, and the United States as the innermost. We must consider these as related, in the sense of a dynamic and continuous unit spiralling inward and outward, backward and forward. And it is the history of that spiral metaphor, the dynamics of its movement, the nature of its composition and the consideration of its contemporary attributes and problems which constitute the Afro-American experience and must, therefore, be reflected in Afro-American Studies.

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Afro-American Studies must be the study of the Afro-American experience, that unique historical and cultural experience radiating from a focus in the New World and backward and outward to its African genesis. At present, there appears to be great concern in many schools and universities throughout the country with trying to develop those programs and those structures which will adequately bear the weight of Afro-American Studies, especially at the university level.

An issue generally raised whenever Afro-American Studies are being considered for introduction into the curriculum, whether at elementary, high school, or college level, is its interdisciplinary nature. The eminent anthropologist, Melville Herskovits, while primarily concerned with Afro-American Studies from the viewpoint of his own discipline, was nonetheless aware that its complexity required that it be treated interdisciplinarily. In this sense, it is no different from any investigation that is concerned with getting a comprehensive picture of the life of man or of any group of men.

We would do well to remember Herskovits' admonition made in the early nineteen fifties with respect to Afro-American Studies:

> "... beyond its concern with the historic process, as it bears on the adjustment to a changed cultural milieu of that part of the population of the United States and other parts of the New World which is wholly or partially of African descent, lie its implications for an understanding of the processes of human civilization as a whole ... these things are not of the moment."

These things, indeed, are not of the moment, and, furthermore, they should be examined across the spectrum of social sciences in order to elucidate the form, the causes, and the implications of the Afro-American experience.

Herskovits was also aware that the interdisciplinary character of Afro-American Studies makes it difficult to neatly classify in terms of commonly-accepted categories; however, this should be less an obstacle than a challenge to academic bureaucracy.

Presently, with the proliferation of demands for Afro-American Studies across the country, teachers are requesting and publishers are pouring out, a spate of instructional materials relevant to its teaching. It is certainly a negative indication that, in the absence of sound and well-thought out curriculum models and course guides, some major publishers, with little abiding interest or expertise in education, are throwing together ramshackle semblances of course outlines for the besieged and confused teachers whom they innundate with so many "Black" titles.

At the moment, out of the welter of programs being developed, certain major relevancies emerge.

At the elementary level, Afro-American Studies consist of a general cultural orientation and some superficial treatment of Afro-American historical figures. Bulletin boards and other wall space are used for poster displays, photographs, reading materials and any graphic items which the teacher may feel will provide a climate congruent with black identity and culture.

At the high school level, the focus becomes more specific. A course or two may be offered in the history of black people in the United States and Africa. There may be a course or extra-curricular experience in the arts and resource people from the black community may offer contact with contemporary issues. A number of states with large populations of black, Puerto Rican or other minorities have formalized a requirement that specific attention be given to the history of the several ethnic groups making up our country, but that the emphasis may depend on the specific population served by the school. In general, the concept of the "melting pot" has been changed to that of a "pluralistic society," with curricular revisions to support this change.

At the college level, a number of trends emerge. There is incorporation of Afro-American Studies as part of the "liberal" or general education offering of the university. Such courses can then be taken as part of the students' electives or required non-major courses. In a number of universities, a major in Afro-American Studies has recently become possible. Here the student may pursue a concentration of courses relevant to his particular area of interest in Afro-American Studies, (e.g., political science, sociology, anthropology, history). Finally, where there is a representative proportion of black students within the college or university, Afro-American Studies programs often include a political component, which focuses on the development of socio-political understandings and sensitivities essential in working for the black urban communities.

The problems attendant upon the introduction and diffusion of Afro-American Studies into the educational system of this country are myriad. Regrettably, there are racially inspired political problems which bedevil the whole issue, in addition to the host of problems which relate to the substantive educational, structural and organizational elements of this area of studies. My intent in this article has been primarily to expose the raison d'etre for Afro-American Studies, as well as to indicate perspectives toward a definition of the area of study.

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The Age of A New Humanity

Richard G. Hatcher

Reprinted from the Spring, 1969, issue of FREEDOMWAYS. From an address delivered by Mayor Hatcher at the closing of the DuBois Centennial Year sponsored by FREEDOMWAYS on February 22, 1969 at Town Hall, New York City.

Since Dr. Martin Luther King, Jr., stood before this assembly and inaugurated the W. E. B. Du Bois Centennial, a year that can only be termed as tragic has passed. In that year we have all been diminished personally, as has our nation and our world, with tribulation. There has been some triumph, but however desperately we seek to cheer ourselves, however often we tell ourselves that we passed through a year of gain, another voice tells us that the balance is far from redressed. Another voice tells us that we must not content ourselves with only progress towards our goal, but that the goal must be won conclusively, and it must be won now; and when we seek to pause, to rest, to catch our breath, the insistent voice of Martin Luther King propels us on and it reminds us that we were taken to a mountain top and of what we saw from the crest. It tells us that we may stop, but the current age will not, that we may rest, but the killing of spirit, the assassination of hope, the murder of justice, all these things go on; and we must feel compelled to heed that voice. If we do not, we insult the memory of a man who built not of bricks and mortar but who constructed a more enduring monument from the collective conscience of his fellow man. His legacy to us endures. The long, black line of martyrdom has lengthened and it will lengthen more. And in that line, the arms of Dr. Du Bois, Malcolm X, Medgar Evers and Dr. King, and all the rest are linked with those of the nameless ones, those who were lynched in fact and those who were lynched in spirit, the dispossessed, the disenchanted, those who came as strangers to the village of America and who found, not democracy, but hypocrisy, who found, not the American dream but the American nightmare, those who found hate instead of love, despair instead of hope, and sorrow instead of happiness. We have a faith to keep with them all. There are few men, I think, we need not wait for history to judge and I think that Dr. Martin Luther King was one of them. He was known to us in his lifetime as a giant and he has not dropped a torch for us to pick up, but he has simply passed it on to us and we must pass it on brighter than it was when he received it.

William Edward Burghardt Du Bois was another who was secure in history before it was written. He was a scholar of awesome intellectual depth and range, a poet and phophet, a leader and a teacher. He could have been comfortable, a coddled, colored exception, a parlor Negro in white men's parlors, paid in conscience money from the purses of a self-deluded majority, the same majority that has so often sought to prove its liberality by practicing a basic conservatism, different only in form, not in content, from the ante bellum southern thought. When W. E. B. Du Bois chose not to be comfortable in the more traditional sense, he found his comfort only in the only place that he could, and that was in the front lines and, like Martin Luther King, Jr., he spent an adult lifetime fighting in the trenches. His words, written and spoken, he catapulted over the walls of bigotry and ignorance. He laid a long siege to the **fact** of America. He chose not to be pointed at in smug condescension. He knew he was too good for that, too right for that; but he recognized not just his own worth, he recognized the essential genius of being black. He saw black as visceral and noble; he understood black. He wrote magnificent history and irrefutable essays. He wrote poetry that soared and he also wrote in the magazine that he founded for black school children to offset the white propaganda that they were forced to read and this all as long ago as 1918. He wrote distinguished monographs at Fisk, where he earned his A.B. degree, at Harvard, where he won another, at the University of Berlin, where he did postgraduate work, and at Harvard again, where he won his Ph.D. Out of his enlightened blackness he wrote, "I am the smoke king, I am black, I am darkening with song, I am hearkening to wrong, and I will be black as blackness can, the blacker the mantle, the mightier the man."

With his founding of the N.A.A.C.P., his fatherhood of the Niagara Movement, his perseverance in the cause of Pan-Africanism, and with much of his writing that corrected both history and the future, he spoke to black men. He spoke to white men, also, and he reminded them of the folly of their arrogance. For those who would let them, Du Bois and King made the corrections. Like black ghosts of Christmas past, they showed this nation the terrible truth of where it had been. Like black ghosts of Christmas present, they showed this nation the terrible truth of where it was; and like black ghosts of Christmas to be, they showed this nation the terrible abyss that it teetered on, the horror of its future if it didn't change its ways drastically, convincingly and immediately.

They foreshadowed an age of a new humanity as the only acceptable alternative to a heritage of hate that man could not possibly withstand. They trumpeted at the walls, and if the walls did not tumble down, they trembled enough to send all of us on. The walls trembled enough so that at the age of 83, Dr. Du Bois was arrested. Some saw his arrest, his seizure and his search, his public handcuffing as a tragic thing. It was, but I am certain, not for Dr. Du Bois. I can think of many worse things than, at the age of 83, to be considered such a danger to the opponents of justice, to make them so shudder in fear that they surface to show themselves in all their hopeless, barren brutality. These handcuffs, as they clicked closed on his black wrist, were like a fear-stricken shriek of **"nigger!"** into an empty night. Those who scream "nigger" never define the man that they shout at any more than those handcuffs define Dr. Du Bois as a criminal. The shouters define only themselves and the handcuffs were a judgment only on the keepers of those keys . . . the criminal institutions of a criminal society that thought they could hold captive an **idea** by imprisoning the **man.** An 83-year-old man watched in complete dignity, some sorrow and in considerable outrage, the stupidity of men as they confirm their ignorance

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THE HONORABLE RICHARD G. HATCHER is Mayor of Gary, Indiana.

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with handcuffs. He had called his society brutal and it responded with brutality. He had called his society unthinking, and it did not think. He had called his society inhumane, and it reacted with inhumanity. His society proved his point in every step of the way. Of course, he was not stopped, not even momentarily held up. He probed the raw nerves of the body politic until they twanged in agony, and then he stabbed at them some more. It was as though somehow Dr. Du Bois' lifelong dedication to radical politics was an ointment with which they could rinse the stains of conscience and justice from their hands. Those who fear the truth that was his life try to cancel it by guilty association.

Somehow, they thought his honest arrival at a political stance washed the truth from his study of Reconstruction, sapped his poetry of integrity, weakened his philosophy and gave the lie to his prophecy. W. E. B. Du Bois remains our great historian, our great teacher, our great philosopher, our great poet, our honest black prince and prophet and we sit yet at his feet to learn, to replenish ourselves and go on in strength.

When the end came for him, some said he was in a kind of exile. I don't believe that. I think that he died at home. It was he, after all, who convened the Pan-African Conferences, who gave that movement its major impetus; and for such a man, home has little to do with national boundaries in any event. In his driving thrust toward Pan-Africanism, he told us something about unity here. He told us something about black power; he told us something about pride and no apology; he told us something about making our own judgments and not concerning ourselves with white approval for our heroes, our martyrs, our beliefs and our directions.

The Meaning of Black Power

Black Power, that is what I would like to talk to you about this evening. When Stokely Carmichael shouted "black power" in that Mississippi school yard, he performed a mystic function that some poet must always perform at the proper moment in history. He gave voice, he gave a name to a development in the life of black America which was happening anyway, and which needed naming so that we could talk about it and so that we could think about it. I say he named it rather than created it because the movement towards black power under other names has had a long and honorable past. If it has become the dominant tone of our emotions in the last two or three years, that is only because, like the proverbial snowball, the accretion of time and frustration has turned incipience into actuality, has made of a snowball an avalanche. I want, today, to look at these two words, "black" and "power" from the vantage point of a man who has had some connection with both words. It is beyond dispute that I am black — and I am too modest to say beautiful. It is also true that, for more than a year now, I have held a position with at least a modicum of power. It is a good time, then, at the end of the first year of my administration as Mayor of Gary to examine what "black power" has meant to me. My blackness has been the dominant fact of my life's experience, as it is the dominant fact of life of every black man in America, perhaps in the world. James Baldwin, with his usual brilliance and cogency, describes the condition in his famous essay "Stranger in the Village" in which he discusses his experience as a black man in a little Swiss village. "For this village, even were it incomparably more remote and incredibly more primitive, is the West, the West on which I have been so strangely grafted. These people cannot be, from the point of view of power, strangers anywhere in the world. They have made the modern world, in effect, even if they do not know it. The most illiterate among them is related in a way that I am not, to Dante, to Shakespeare, to Michelangelo, da Vinci, Rembrandt and Racine. A cathedral at Chartres says something to them that it cannot say to me, as indeed, with the Empire State Building, should anyone here ever see it. Out of their hymns and dances come Beethoven and Bach. Go back a few centuries, and they are in their full glory; but I am in Africa watching the conquerors arrive."

And because of the white man's rape of Africa, because of the suffering of slavery, because of the long and barbarous history of segregation and discrimination, black people are strangers in this, the American Village. And because white people and white Europeans have developed the ideology of racism to justify the sociological and historical experiences I have mentioned, I am a stranger in this village. But, from another point of view, because I am a man and because I have been reared on the words, though not the facts, of Christianity and democracy, I am also an inhabitant, and, in a strange sort of way, a citizen of the village. Much of the history of black America is dominated precisely by this contradiction. We have been told one thing — democracy, freedom — we hold these truths to be self-evident that all men are created equal — we have lived quite another — slavery; the Ku Klux Klan; white liberals so concerned with black people that they will tell them exactly what they ought to want; schools that don't teach us; promises from the Supreme Court which turn to ashes in strikes against Ocean Hill-Brownsville in New York.

And I say to you, that is why we have been forced to fall back on our own resources, for you cannot be a stranger always. To be continuously a stranger is to pay a psychological price so great that no people can endure it forever. When black America, then, turns to blackness, to what Africa has for a long time called Negritude, we have no apologies to make. From the time that I was a little child, before I ever heard of Othello, or, for that matter, Shakespeare, I knew I was black. No wonder, then, that as a grown man, I must turn to the words of Leopold Senghor, the black African poet from Senegal, or to those of Langston Hughes or Arna Bontemps, or LeRoi Jones or Gwendolyn Brooks. From the time that I was a little child, before I ever heard of Beethoven or Bach, I knew I was black. No wonder, then, that I turn to Jimi Hendrix and Aretha Franklin, and that I recall with anger the black American symphony conductor Dean Dixon, who had to go abroad to practice his art. From the time that I was a child, and before I ever heard of Paul Bunyon or George Washington, I knew that I was black. No wonder, then, that as a grown man I turned to John Henry and Jomo Kenyatta and W. E. B. Du Bois. I will stop being a stranger, because I will recall that, though a stranger in the village, I have lived here nonetheless; and I have a history here and elsewhere, as in Africa, and that history will make me less the stranger. We assert what we are and we may wear a dashiki and look with favor on a "natural." Being ourselves will make us less the stranger. We tried being like the so-called natives and were not allowed to be like them, so we must turn to our own resources. Baldwin goes on to say that the black man insists by whatever means he finds at his disposal that the

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'The English Language is My Enemy'

Ossie Davis

Reprinted from the April, 1967, issue of AMERICAN TEACHER, (American Federation of Teachers, AFL-CIO).

I stand before you, a little nervous, afflicted to some degree with stage fright. Not because I fear you, but because I fear the subject.

The title of my address is, "Racism in American Life — Broad Perspectives of the Problem," or, "The English Language Is My Enemy."

In my speech I will define culture as the sum total of ways of living built up by a group of human beings and transmitted by one generation to another. I will define education as the act or process of imparting and communicating a culture, developing the powers of reasoning and judgment and generally preparing oneself and others intellectually for a mature life.

An Education In Words

I will define communication as the primary means by which the process of education is carried out.

I will say that language is the primary medium of communication in the educational process and, in this case, the English language. I will indict the English language as one of the prime carriers of racism from one person to another in our society and discuss how the teacher and the student, especially the Negro student, are affected by this fact.

The English language is my enemy.

Racism is a belief that human races have distinctive characteristics, usually involving the idea that one's own race is superior and has a right to rule others. Racism.

The English language is my enemy.

But that was not my original topic — I said that English was my goddamn enemy. Now why do I use "goddamn" to illustrate this aspect of the English language? Because I want to illustrate the sheer gut power of words. Words which control our action. Words like "nigger," "kike," "sheeny," "Dago," "black power" — words like this. Words we don't use in ordinary decent conversation, one to the other. I choose these words deliberately, not to flaunt my freedom before you. If you are a normal human being these words will have assaulted your senses, may even have done you physical harm, and if you so choose, you could have me arrested.

Those words are attacks upon your physical and emotional well being; your pulse rate is possibly higher, your breath quicker; there is perhaps a tremor along the nerves of your arms and your legs; sweat begins in the palms of your hands, perhaps. With these few words I have assaulted you. I have damaged you, and there is nothing you can possibly, possibly do to control your reactions — to defend yourself against the brute force of these words.

There words have a power over us; a power that we cannot resist. For a moment you and I have had our deepest physical reactions controlled, not by our own wills, but by words in the English language.

MR. DAVIS is a distinguished actor, dramatic artist and writer who has devoted much of his concern to the dramatic interpretation of the black experience.

What Roget Reveals

A superficial examination of Roget's **Thesaurus of the English Language** reveals the following facts: The word "whiteness" has 134 synonyms, 44 of which are favorable and pleasing to contemplate. For example: "purity," "cleanness," "immaculateness," "bright," "shiny," "ivory," "fair," "blonde," "stainless," "clean," "clear," "chaste," "unblemished," "unsullied," "innocent," "honorable," "upright," "just," "straightforward," "fair," "genuine," "trustworthy," — and only 10 synonyms of which I feel to have been negative and then only in the mildest sense, such as "gloss-over," "whitewash," "gray," "wan," "pale," "ashen," etc.

The word 'blackness" has 120 synonyms, 60 of which are distinctly unfavorable, and none of them even mildly positive. Among the offending 60 were such words as "blot," "blotch," "smut," "smudge," "sullied," "begrime," "soot," "becloud," "obscure," "dingy," "murky," "low-toned," "threatening," "frowning," "foreboding," "forbidding," "sinister," "baneful," "dismal," "thundery," "wicked," "malignant," "deadly," "unclean," "dirty," "unwashed," "foul," etc. In addition, and this is what really hurts, 20 of those words — and I exclude the villainous 60 above — are related directly to race, such as "Negro," "Negress," "nigger," "darkey," "blackamoor," etc.

'Thinking Is Subvocal Speech'

If you consider the fact that thinking itself is subvocal speech (in other words, one must use words in order to think at all), you will appreciate the enormous trap of racial prejudgment that works on any child who is born into the English language.

Any creature, good or bad, white or black, Jew or Gentile, who uses the English language for the purposes of communication is willing to force the Negro child into 60 ways to despise himself, and the white child, 60 ways to aid and abet him in the crime.

Language is a means of communication. This corruption, this evil of racism, doesn't affect only one group. It doesn't take white to make a person a racist. Blacks also become inverted racists in the process.

A part of our function, therefore, as teachers, will be to reconstruct the English language. A sizeable undertaking, but one which we must undertake if we are to cure the problems of racism in our society.

Democratizing English

The English language must become democratic. It must become respectful of the possibilities of the human spirit. Racism is not only reflected in words relating to the color of Negroes. If you will examine some of the synonyms for the word Jew you will find that the adjectives and the verb of the word Jew are offensive. However, if you look at the word Hebrew you will see that there are no offensive connotations to the word.

When you understand and contemplate the small difference between the meaning of one word supposedly representing one fact, you will understand the power, good or

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evil, associated with the English language. You will understand also why there is a tremendous fight among the Negro people to stop using the word "Negro" altogether and substitute "Afro-American."

You will understand, even further, how men like Stokely Carmichael and Floyd McKissick can get us in such serious trouble by using two words together: Black Power. If Mr. McKissick and Mr. Carmichael had thought a moment and said Colored Power, there would have been no problem.

We come today to talk about education. Education is the only valid transmitter of American values from one generation to another. Churches have been used from time immemorial to teach certain values to certain people, but in America, as in no other country, it is the school that bears the burden of teaching young Americans to be Americans.

Schools define the meaning of such concepts as success. And education is a way out of the heritage of poverty for Negro people. It's the way we can get jobs.

The One-By-One Route

Education is that which opens that golden door that was so precious to Emma Lazarus. But education in the past has basically been built on the theory that we could find those gifted individuals among the Negro people and educate them out of their poverty, out of their restricted conditions, and then, they would, in turn, serve to represent the best interests of the race; and if we concentrated on educating Negroes as individuals, we would solve the problem of discrimination by educating individual Negroes out of the problem. But I submit that that is a false and erroneous function and definition of education. We can no longer, as teachers, concentrate on finding the gifted black child in the slums or in the middle-class areas and giving him the best that we have. This no longer serves the true function of education if education indeed is to fulfill its mission to assist and perpetuate the drive of the Negro community to come into the larger American society on the same terms as all other communities have come.

Let is look for a brief moment at an article appearing in **Commentary** in February, 1964, written by the associate director of the American Jewish Committee. "What is now perceived as the revolt of the Negro amounts to this," he says. "The solitary Negro seeking admission into the white world through unusual achievement has been replaced by the organized Negro insisting upon a legitimate share for his group of the goods of American society. The white liberal, in turn, who, whether or not he is fully conscious of it, has generally conceived of progress in race relations as the one-by-one assimilation of deserving Negroes into the larger society, now finds himself confused and threatened by suddenly having to come to terms with an aggressive Negro community that wishes to enter en masse.

"Accordingly, in the arena of civil rights, the Negro revolution has tended to take the struggle out of the courts and bring it to the streets and the negotiating tables. Granting the potential for unprecedented violence that exists here, it must also be borne in mind that what the Negro people are now beginning to do, other ethnic minorities who brought to America their strong traditions of communal solidarity did before them. With this powerful asset, the Irish rapidly acquired political strength and the Jews succeeded in raising virtually an entire immigrant population into the middle class within a span of two generations. Viewed in this perspective, the Negroes are merely the last of America's significant ethnic minorities to achieve communal solidarity and to grasp the role of the informal group power structure in protecting the rights and advancing the opportunities of the individual members of the community."

Liberal 'Gradualism'

Teachers have a very important function. They have before them the raw materials of the future. And if we were satisfied by the job that was being done in our country and in our culture it would not be necessary to call a protest conference. It would be necessary only to call a conference to celebrate.

I submit that racism is inherent in the English language because the language is an historic expression of the experience of a people; that racism, which is the belief that one group is superior to the other and has the right to set the standards for the other, is still one of the main spiritual policies of our country as expressed in the educational process.

Those of us who are concerned, those of us who are caught up, those of us who really want to be involved, must be prepared at this conference to tear aside our most private thoughts and prejudices, remembering that we have been taught them because we are all born to the English language.

Let us not feel personally guilty or personally responsible for the fact that we may not like Negroes. Let us remember that we are participating in the culture which has taught us not to like them, so that, when we are tempted to teach a child from above his position, or to say that "I represent white Anglo-Saxon gentility and culture, and out of the gratitude and graciousness of my heart I am going to reach down and lift you up to my level," we know that is the incorrect attitude.

We cannot reach down and lift up anymore, we must all get down together and reciprocate one to the other and come up together.

Let us, above all, be honest one to the other. Let us pursue truth though it hurts, though it makes us bleed. I said in the beginning that my purpose in using those lacerating words was to expose our innermost feeling. We must dig even deeper for the roots in our own consciousness, black and white, of the real fact of racism in our culture, and having faced that in ourselves, go back to the various schools from which we came and look upon the children before us as an opportunity, not only to practice the craft of teaching and the imparting of knowledge but, equally important, as an opportunity to learn from a subjugated people what its value, its history, its culture, its wealth as an independent people are. Let there be in our classrooms a sharing of the wealth of American democracy.

Why Teachers Fail

Liberal opinion in the North and in the South thus continues to stand upon its traditions of gradualism — that of one-by-one assimilation of deserving Negroes into the larger society and rejection of the idea that to help the Negro it must help first the Negro community.

Today in America, as elsewhere, the Negro has made us forcefully aware of the fact that the rights and privileges of an individual depend upon the status obtained by the group to which he belongs.

In the American pattern, where social power is distributed by groups, the Negro has come to recognize that he can achieve equal opportunities only through concerted action

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of the Negro community. We can't do it one by one anymore, we must do it as a group.

Now, how is education related to the process not of lifting individuals but of lifting a whole group by its bootstraps and helping it climb to its rightful place in American society?

One of the ways is by calling such meetings as this to discuss Negro history — to discuss those aspects of Negro culture which are important for the survival of the Negro people as a community. There is nothing in the survival of the Negro people as a community that is inherently hostile to the survival of the interests of any other group.

So when we say Black Power and Black Nationalism we do not mean that that is the only power or that that is the only nationalism that we are concerned about or that it is to predominate above all others. We merely mean that it should have the right of all other groups and be respected as such in the American way of life.

'A Bootleg Teacher'

I have had occasion (and with this I'll come to a close) to function as a teacher — I'm a bootleg teacher, I teach Sunday school, it's the closest I can get to the process — I teach boys from nine to 12, and I have the same problem with getting them to appreciate the spoken and written word, as you do, in your daily classrooms. Most of them can't read. I don't see how they're going to get, not only to Heaven — I don't see how they're going to get to the next grade unless they can command some of these problems that we have.

But, more importantly, I am also involved in the educational process. And those of us who are involved in culture and cultural activities, do ourselves and our country and our cause a great injustice not to recognize that we, too, are communicators and have therefore a responsibility in the process of communication. I could be hired today to communicate to the great American public my great delight in smoking a cigarette, but I know that a cigarette would cause you cancer and I could be paid for that. I could be used to do many other things in the process of communications from the top to the bottom.

I have a responsibility to show that what I do, what is translated through me, is measured by the best interest of my country and my people and my profession. And in that I think we are all together.

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white man cease to regard him as an exotic rarity and recognize him as a human being.

And so, my experience with the word "black" is that of all black people. Being black has made me a stranger, being black has dominated my life. I cannot, nor would I wish to reject my blackness, and so I turn what the white world has attempted to make into a handicap, precisely into its opposite. Black America is fortunate in that our culture is more than rich enough so that we can find in blackness an advantage, a source of pride, a way to end our estrangement. But there is another side to this. Even though I may find in Negritude and in black culture a way not to be so strange any longer, especially strange to myself, that is not enough. My estrangement has also included my powerlessness. I have not only been a stranger in the village but I have also been a stranger without power. There are times in history when strangers have had sufficient power to keep themselves at least supplied with the necessaries for decent living. This has been true of many who came to these shores as strangers; as, after a generation or so, the Irish and the Italians and so on. It has not been the case with black Americans. Because our strangeness has provided the others with the chief source for hewing of wood and drawing of water, because black people have had no power, because the ideology of racism has permitted white Americans to think it natural, we have been exploited and used, deprived of the minimum wherewithal for a decent life. Sometimes we have been deprived of our best brains all for the aggrandizement and enrichment of others. And that is why pride in being black is really not enough for our survival. That is why we have had increasingly to turn attention to a means of wresting from the majority, not only a new perception of our humanity, but also a new place in the nation, so that we can enforce our demands for the satisfaction of our needs.

This is nothing new. The African chief, Cinque, sought power when he led a mutiny on the slave ship, Amistad, in 1839. And Nat Turner was quite explicit when he said that the reason for his revolt was to strike terror into the hearts of the planters and thus have the power to establish a black community in the dismal swamp. L'Ouverture knew about the need for power and so did, in more recent history, such often unheeded thinkers as W. E. B. Du Bois and Paul Robeson, or for that matter, Marcus Garvey. There is nothing new in the search for power by black Americans. What is new, perhaps, is that our search has been intensified because we have combined pride in being black with that search for power; and that we have found in various stages of our experience, power shared with the majority does not seem to work. Power means, quite simply, a force strong enough so that you can get whatever it is you need. Let me recall that in the last two decades, we have tried all sorts of ways of achieving power. The Brown Decision by the United States Supreme Court concerning equal education represented an effort to use the power of the courts to win needed improvement in the lives of black children. We won that skirmish, but we have discovered almost fifteen years later that there was not enough strength in the **power** of the courts to guarantee any fundamental change in the education of black children. Legal power which helped a little, did not help enough.

Dr. Martin Luther King tried another form of power. Beginning with the Montgomery bus boycott of 1955, Dr. King tried with all of his skill and all of his dedication — indeed he gave his life for it — to use the nonviolent power of black masses to achieve their needs. An eloquent man, he said it much better than I can hope to do. In writing for **Liberation** Magazine in 1959, Dr. King said, "There is more power in socially organized masses on the march than there is in guns in the hands of a desperate few. All history teaches us that, like a turbulent ocean beating great cliffs into fragments of rock, the determined movement of people incessantly demanding their rights always disintegrates the old order. This is the social level which will force open the door to freedom. The powerful weapons are the voices, the feet and the bodies of dedicated, united people, moving without rest towards a just goal."

This too, was an expression of black power though we did not then call it such; but this form of power in and of itself we also found inadequate to meet our needs. Nine years after he had written those words Dr. King had fallen to the assassin's bullet. Nine years after he had written those words, though segregation was a little less blatant in the south, though more black people had found their way to the voting booth in the south, the bulk of black America, living in the horror of the crowded, firetrap, haunted ghettos of the north, had not advanced. This society, it would appear, was not prepared to yield easily to the needs of black America, and so the search for a lever, for an effective means of achieving power, had to go on.

And we learn something else at this point, something that was taught to us by Malcolm X and LeRoi Jones and Rap Brown and Eldridge Cleaver. We learn that when the stranger allies himself with the so-called natives, to return to Baldwin's metaphor, "It is very hard for the stranger to play anything but a secondary role." In the many struggles black Americans carried on with white people, we found all too often that well-meaning whites nevertheless conceived of us as strangers, assigned to us the role of strangers in our own struggle; and thus, well-meaning white people knew what was good for us better than we did. They knew what our feelings about things ought to be better than we did; and I say that many of these men and women were well-meaning, because history records that they worked very hard and often sacrificed a great deal for our causes. And I cannot forget that it was white Goodman and white Schwerner who died along with black Chaney in the red dirt of Mississippi. But it takes nothing away from their heroism or dedication to say that they were always, willingly or not, the natives and we were always the strangers. To stop being strangers, we have to find the road to power ourselves. Whether or not one fully accepts other aspects of the thought of Frantz Fanon, it is clear that rising black consciousness requires that we be led by our own, determine our own destiny, recognize our own needs and that white Americans have quite another task to perform, perhaps an impossible one; which is to work to cure the sickness of racism among their own people.

Efforts at achieving power in various forms combined with the rising tide of black self-confidence, then, brings us to the heart of the problem faced by Black America today, and to the heart of my own problems as a man who, as I said, has achieved some modicum of power. It is clear that pride in blackness and all that this implies, from a revival of black history and other Afro-American studies to a new appreciation of the beauty of our women, to being led on the road to a better life by black leaders, is an absolute necessity. This we are beginning to do. We have not yet, however, solved the riddle as to what lever can provide the power that we need to wrest a better way of life from the power structure within the total society.

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What Are the Options for Black Americans?

We have a number of options, and I would like to discuss a few of these now, including the one about which I am most knowledgeable. One option is, of course, to leave, to return not only spiritually, but physically to the lands of our African heritage. No doubt, some will choose that solution, but it cannot be a solution for most of us. There are physical problems as to where such a massive migration would go and cultural ones stemming from our distance from African cultures. But there are also other aspects. We own a good part of these United States, not physically, but morally; and our sweat has gone to make the railroads run and to make cotton king, and our brains helped to build Washington, D. C. and make heart transplants possible, our talents have helped enrich the music, the stage and the poetry of the nation, our blood has been shed in too many wars, including the fiasco in which we are now engaged. So, we have a great investment in this nation, one that we ought not be forced to give up; and our power ought to give us our rightful share in what we have wrought. Therefore, I, for one, choose not to leave.

There is another approach. We can demand a piece of the nation for ourselves. We can demand five or six states as the territory for a black nation, or we can carve out the old ghetto in each city as our own turf. This has possibilities. It has been explored by many thinkers, both black and white, including so thoughtful a man as W. H. Ferry, Vice-President of the Center for the Study of Democratic Institutions. Ferry writes in the **Saturday Review** of June 15, 1968, "But what black town wants most, white town cannot give it. Black town wants independence and the authority to run its own affairs. It wants to recover its manhood, self-love, and to develop its ability to conduct a self-reliant community." A successful plan for co-existence, that is, between black town and white town, to use Ferry's terms, will not bring utopia into being in black town. Autonomous, interdependent black town will be no better and no worse than other parts of the urban scene. Blacks can be expected to exploit blacks, even as whites exploit whites. It may be less demeaning to be robbed by a soul brother, but it leaves the belly just as empty.

Speaking of co-existence, I'm sure you've all heard of the situation where the lion and the lamb were put in a cage together to show that co-existence was possible. Each day, people would come by to see the lion and the lamb in the cage together as it was a very amazing thing. Finally, one of the employees there went up to the keeper of the cage and said, "You've just got to explain to me how this can be — how a lion and a lamb can co-exist so peacefully together." The man in charge of the cage said, "Well, you see, it's very easy. Every morning we put in a new lamb."

I think that co-existence is possible. I do not reject this form of power either on moral grounds or on grounds of feasibility. I have not seen any evidence within this society that black America can get such community without first achieving the tremendous power necessary to force them into existence. The white power structure, which pinches pennies from Model Cities plans and Head Start programs will not readily give up control of major sections of New York, Chicago and Los Angeles. The slum lords who live in pretty suburbs on the profits they make from the hell-holes in the ghettos will not turn their hovels over to other owners for the asking. Black towns are intriguing, but they evade the question, for we must, should we decide we want them, first find the power to get them.

Now, there is also the **power of violence,** in direct opposition to the kind of power that Dr. King sought to use. I do not wish here to discuss this form of power. Rather, I want to ask about the efficiency of the use of street violence, about its ability to achieve results. Like it or not, violence cannot readily be dismissed as a source of power. It is true beyond dispute that the white section of the nation sat up and listened hard when it heard the fire engines racing to Hough, to Watts, to Harlem and to Chicago's west side. I am afraid that, to date, this form of power has not paid off very much. White America talks better about what it **ought** to do, but such talk has been around for a long time. It is hardly new. In fact, all that street violence has produced so far is more white talk and burned out ghettos. The Kerner Report is a nice of piece of rhetoric which has not fed one black mouth. I do not reject violence out of hand but I have yet to see how it becomes a useful lever for power.

Political Power for Black America

Let me turn, finally, to the kind of power that I know most about, and that is **political power** in cities of large black population. I think it is clear in the first place that my election as Mayor of Gary has done something for Gary's black community, insofar as its pride and sense of self are concerned. While we may still be strangers in our village, it surely makes us feel less strange that one of us has been chosen to head the village government. I recall when I was running for office that the questions that were always asked of me were, first of all, "Do you think that we're ready?" And, of course I, at that point, would always quote Tom Mboya, "Ready or not, here we come." The other question was, "Do you really think that you're qualified to be mayor of Gary?" I was very naive at the time and I would always talk about those things that I thought qualified me to be mayor of their community — my education, my training, my experience as a prosecutor, and on and on. But I soon learned that those were not the kinds of qualifications that they were interested in. So then, I got smart and when someone would ask me that question I'd say, "Well, I don't know whether I'm really qualified or not but let's talk about some of the other mayors that Gary has had." And I would ask, "Did you know that the first mayor of Gary, a man named Tom Knotts, was elected in 1906, was arrested 14 times in his first two years in office for corruption?" And they would say, "No, I didn't know about that." Then I would say, "Gary had another mayor named Daryl Johnson who was elected mayor of that city and went to prison for four years and came back and was elected mayor of that city again. Did you know that?" They would say, "No, I didn't know about that, either." So then, I would tell them more recently, we had another mayor who was caught doing something that he should not have been doing and he went to the Federal Penitentiary for three years and now he's back supporting my opponent. "Did you know about that?" They'd say, "No, I didn't know about that, either." I'd say, "Well, if you compare me to those fellows, I just very well could be the most qualified person ever to run for mayor."

But, because the black people in Gary got themselves together, some good has resulted. Some local efforts are being made to make certain that they will not be exploited quite so mercilessly, that they will get their share of whatever

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they have coming to the extent that anything is available; but right there is the rub. I may be the Mayor of Gary, but I cannot, by that token, guarantee that black people will share in the unbelievable profits of the United States Steel Corporation which dominates our city's economic life. I am the Mayor of Gary and I cannot stop a war in Vietnam which strains the national treasury to such an extent that only very limited programs are available to the city for the reconstruction of its black community. I am the Mayor of Gary, and I was elected as a Democrat, but I am not able to sway the white Democratic Party so that it will reverse the present trend of national priorities and make the need of the black communities first on the list. I am the Mayor of Gary, but I cannot change the fact that our schools are too poorly funded from state or nation, or even local sources of revenue, to provide the catch-up educational process the city needs in order to bring our black youngsters up to educational standards. I want to confide a further problem to you. I am the Mayor of Gary and, thus, I am the mayor of all the people of the city, and I would like to do my best for all of them, black or white. But, you know, what I cannot do for black brothers, I cannot do for white people either, try as I might. The black community's needs are infinitely greater, but the white community in our city is not without problems. For the same reasons which prevent me from solving many of the black problems, I cannot solve many of the white ones either. Neither could my white predecessors. Though I have some local political power, it becomes clear to me that this is not enough and that the power structure of this society is not prepared to give up enough of its profits to solve the living problems of blacks **or** whites.

Although black kids in Gary are badly educated, white ones are not getting nearly what they should, either. Although black communities are devoid of parks and play spaces, white communities do not have adequate park facilities, either. Rumor has it that there are a few white people in Gary who wish to disaffiliate from the municipality, a predominantly white section of the city, because they "don't like what's going on in City Hall." It seems that while they were able to stomach the jailings of several earlier mayors and one form or another of municipal corruption, they just cannot abide whatever it is that a black mayor is doing; though not one has accused him of appropriating for himself one dishonest penny. I would warn these white citizens that disaffiliation will not solve one single problem for them except, perhaps, their hurt racial pride; for the fact of the matter is that the local political lever for power, black or white, can only do very limited things, that it cannot really solve the problems faced by the American city until the entire power structure is in some way forced to yield to the people what the people need and what the people deserve.

On the question of power, it becomes more and more apparent it cannot be left at the level of parochial power. Even if it were possible to establish the black towns that Ferry talks about, black people would not have control over the basic economy, foreign policy or social welfare priority decisions which would determine the welfare of black people as well as whites. Black towns might make us feel better, and that is terribly important, so I do not reject such ideas, but they will not make us live much better. What is true of black power is also true of other forms of group power. Our campuses, for example, have seen a demand for student power which has a great deal of legitimacy. Surely, students ought to play a much larger role in the life of a university which is their community for four or more years; but student power will not, by itself, change the national system of priorities in which education runs far behind spending for super weapons of destruction, in which drafting young men for wars is more important than letting them continue their studies beyond a bachelor degree so that they can apply their knowledge to the alleviation of human suffering. Student power, like black power, like youth power, like neighborhood power, like other forms of parochial power, can only achieve very limited gains. And so, where does this leave us? Am I rejecting the drive for black power? Am I hopelessly saying that nothing we may do can be of use? The answer is a clear and decisive "No." The drive for black power is an essential, for it will help to end our strangeness in the village and I think that to be absolutely necessary.

And so, I support all forms of black power which will help black America to define itself, to recapture its heritage, to assert its ability, to realize its most immediate demands. I don't think it's immodest on my part to say that Gary's black children will be richer and stronger human beings for the knowledge that one of their own can govern the city, for the knowledge that their mothers and fathers were able to get themselves together enough to elect one of their own and, thus, assert their dignity. Nor is it immodest to say that Gary's black community is being given, for the first time in its history, some of the attention and concern which it so richly deserves, and that the lives of black men and women will be somewhat the better for it and the city will be somewhat the greater for it.

These are among the things which black power can do and ought to do and must do. But, beyond that, if I look to the alleviation of our poverty and the improvement of our standard of life, logic compels me to place hope in the eventual coming together of the demands for power by people of many sorts. I see hope in the rising tide of student militancy if that militancy is carried, in time, from the campuses into the communities across the nation.

I see hope in the demands of Spanish speaking Americans for their share of the power. I see hope in the growing radicalism of the young who demand youth power and no longer are content to accept a dehumanized status quo. I see our only hope for a decent society in the coming together some time in the future of all these demands for partial and parochial power into a total demand for people power.

In the essay which I have already quoted, Baldwin concludes with the following: "No road whatever will lead Americans back to the simplicity of this European village, for white men still have the luxury of looking on me as a stranger. I am not really a stranger any longer for any American alive. One of the things that distinguishes Americans from other people is that no other people has ever been so deeply involved in the lives of black men and vice versa. It is precisely this black-white experience which may prove of indispensable value to us in the world we face today. This world is white no longer and it will never be white again."

That is what we hope America will realize as we achieve more and more power which our blackness demands. As we try to save ourselves, if we achieve the full potential of what black power can do, then it will be up to the rest of America, white, Spanish speaking, student, youth and so on, to join us in the establishment of the power of the people in a world in which none are strangers. If they fail, or if

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we fail, we may have no way left to live in this country. If they can succeed and if we can succeed, if the People can wrest control from the hands of the economic overlords and the political self-servers, the rich and the powerful, then, and only then, do we have some hope that the good society can be ours.

One of the finest black poets, Margaret Walker, ends her poem "For My People" with a kind of incantation to the future. Let me cite it here in closing, for her vision, the vision of a black woman, wrote these words more than a quarter of a century ago and they still hold true.

"Let a new earth rise, let another world be born,
Let a bloody peace be written in the sky,
Let a second generation full of courage issue forth,
Let a people loving freedom come to growth
Let a beauty full of healing and a strength of final clenching
Be the pulsing in our spirits and our blood.
Let the martial songs be written,
Let the dirges disappear,
Let a race of men now arise and take control!"

"A race of men" Margaret Walker says, and I say: let us turn the promise of America into real progress; let us turn the dream into reality, for the sake of God, for the sake of man, for the sake of America, let's get ourselves together.

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The following list of bibliographic sources represents a preliminary search for materials relevant to Afro-American and other minority-group studies. As is evident, the compilation of bibliographies for Afro-American studies has received far greater attention than similar compilations for studies relevant to Puerto Rican, Mexican-American, American Indian or Oriental populations. It should be noted that none of these bibliographies is meant to be used as core curriculum, but only as enrichment devices, once the teacher and students have developed their own areas of interest. The bibliography on curriculum relevance is meant to provide an orientation for teachers interested in expanding the scope of curriculum in the school.

Afro-American Studies:

American Library Association, Chicago. **African encounter: a selected bibliography of books, films and other materials for promoting an understanding of Africa among young adults.** 1963. 80p.
Available through the American Library Association, Chicago, Ill. $1.50

Bethune, Lebert. **Selected bibliography on the black experience.** New York: ERIC Clearinghouse on the Urban Disadvantaged, Teachers College, Columbia University, 1969. **C** UD 07997
Used in conjunction with the course, "The Black Experience" at Teachers College, it contains references to works on African origins, slave trade, socio-cultural institutions and conditions, protest and revitalization, economic and political conditions, the arts, education, and Africa — the New World.

Cooper, Dolores. "The black man's contribution to social change." **The Instructor,** 73(7):95-105, 152, March 1969.
Contains a discussion of the history of the Afro-American's struggle for identity, with suggestions for classroom discussions. Includes also photos of prominent Afro-Americans for display, and an extensive multimedia bibliographic source list.

Foster, J. "Books on the American Negro." **Scholastic Teacher** (Senior Scholastic edition). 90(3):29, February 17, 1967.
Contains 15 suggestions with thorough descriptions of each book listed. Listings include literature and reference books appropriate for high-school age students.

Jackson, Miles M. (ed.). **A bibliography of Negro history and culture for young readers.** Pittsburgh: University of Pittsburgh Press, 1968. 134p.
Contains annotated listings of books, periodicals, audio-visual materials. Appropriate age groups indicated.

Hopkins, Lee Bennett. **Negro children in books for children.** New York: Curriculum Consultation Service, 1969. 4p.
Also available at the Educational Resource Center Library, 103 East 125th Street, New York City.
Contains listings of picture books, juvenile fiction, biographies of note, and additional references. Short descriptions are given after each item.

Koblitz, M. W. **The Negro in schoolroom literature: resource materials for the teacher of kindergarten through the sixth grade.** New York: Center for Urban Education, 1967, 68p. **E** ED 019 318
Contains listings of fiction, general biography, sports biography, American Negro history and contemporary problems, travel and additional source materials. Listings are divided according to reading level, and a substantial annotation is provided for each item.

Millender, Dharathula H. **Real Negroes, honest settings: Children's and young people's books about Negro life and history.** Washington: American Federation of Teachers, 1967. 30p.
Available through the American Federation of Teachers, Washington, D. C. $1.00
Listings are categorized by age-groups; items are annotated, and there are a number of photographs.

National Association for the Advancement of Colored People, New York. **Integrated school books: a descriptive bibliography of 399 pre-school and elementary school texts and story books.** 1967. 55p. **C** UD 004852
Contains annotated listings categorized according to such topics as social studies, readers, spelling, science, music, health, English, mathematics and story books. Items are followed by an indication of the appropriate age group.

Penn, J. E.; and others. **The Negro American in paperback: a selected list of paperbound books compiled and annotated for secondary school students.** Washington, D. C.: National Education Assoc., 1967. 28p. E **ED** 018 506
Also available through the National Education Association, Washington, D. C.

Walton, Sidney F., Jr. **The black curriculum: developing a program in Afro-American Studies.** Oakland, California: Black Liberation Publishers, 1968.
Available through Black Liberation Publishers, 740-60th Street, Oakland, California 94609.
Includes a discussion of the rationale for Afro-American studies and a selected bibliography for classroom use.

(Continued on page 21)

Puerto-Rican, Mexican-American and Oriental Studies:

Allen, Patricia R. and Weathersby, Rita E. **Minorities in the curriculum: what's happening where; an informal survey of programs and resources in Massachusetts.** Paper prepared for a conference, "Minorities and the Curriculum" (Natick, Mass., May 10, 1969). 1969. 69p. **E** (in process) (MF-$0.50 HC-$3.55)

B'nai B'rith, New York, N. Y. Anti-Defamation League. **Books for friendship,** 1962. 63p. **C** UD 000373

1968 edition available through Anti-Defamation League of B'nai B'rith, 315 Lexington Avenue, N.Y., N.Y. 10016.

Contains listings by age groups on the following topics: neighbors at home, neighbors abroad, race and nations, beliefs into action, holidays and holy days. Short descriptions of each entry are included.

Hopkins, Lee Bennett. **Literature about the Negro and Puerto Rican Child.** New York: Curriculum Consultation Service, 1969. 4p. **C** UD 007906

Also available through the Curriculum Consultation Service, Bank Street College of Education, N. Y., N. Y.

Contains listings of fiction, nonfiction and biographies about Negroes and Puerto Ricans; each item is followed by a short description.

Kniefel, Tanya Suarez. **Programs available for strengthening the education of Spanish-speaking students.** Las Cruces, New Mexico: ERIC Clearinghouse on Rural Education and Small Schools, New Mexico State University, 1968. **E** ED 025 366

Contains descriptions of government programs available for schools with Spanish-speaking students, hints on application procedures, and a listing of scholarships available for Spanish-speaking students.

Negro Bibliographic and Research Center, Inc., Washington, D. C. **Bibliographic survey: the Negro in print.**

Published bi-monthly from May, 1965, contains listings of fiction and nonfiction concerning all minority groups for young readers through adults. Listings are generally annotated.

Puerto Rico Commonwealth, New York, N. Y., Dept. of Labor. **Bibliography: Puerto Ricans in the United States.** 1968. 7p.

Available through the Commonwealth of Puerto Rico, Migration Division, 322 West 45th Street, New York City.

Contains listings of socially and politically relevant articles taken from periodicals in wide circulation.

Steiner, Stan. **The New Indians.** New York: Harper & Row, 1968. 283p. **C** UD 007179

Describes the new "Red Power" movement and contains an extensive bibliography with references on "the new Indians," religion, art and literature, hunting and fishing rites, the old Indians, government reports and documents, and historical and background studies.

Watt, Lois B. **Literature for disadvantaged children: a bibliography.** Washington, D. C.: Government Printing Office, 1968. 16p.

Available through the Government Printing Office, Washington, D. C.

Contains listings of children's books under the following headings: fantasy, folklore, poetry, arts and hobbies, beginning science, biography and history, intercultural understanding, rural and urban life, and meeting trouble. Books listed were chosen after having received favorable reception by a number of periodicals widely used by professional librarians. Appropriate age and annotation is included with each entry.

White, Doris. **Multi-ethnic books for Head Start children, part I: black and integrated literature; part II: other minority group literature.** Urbana, Ill.: National Laboratory on Early Childhood Education, 1969.

In addition to a listing of fiction and nonfiction appropriate for preschool classes, the bibliography contains a preface which discusses means of judging appropriate literature for the preschool classroom.

Audio-Visual Materials for Multi-Ethnic Studies:

(Note: a number of audio-visual materials has also been listed under the previous sections, where bibliographies also contained references to books and magazines.)

American Federation of Labor — Congress of Industrial Organizations, Pamphlet Division, Washington, D. C. **Films on civil rights.** 1964. **C** UD 007998

Available through AFL-CIO Pamphlet Division, 815 Sixteenth Street, N.W., Washington, D. C.

Also available through EEOP, Office of Education, Research and Materials Branch, Washington, D. C.

Contains an annotated bibliography of 26 listings.

B'nai B'rith, New York, N. Y., Anti-Defamation League. **ADL Catalogue: audio visual materials.** 1967-68.

1969-70 edition in press.

Available through the Anti-Defamation League of B'nai B'rith, 315 Lexington Avenue, New York City 10016.

Also available through EEOP, Office of Education, Research and Materials Branch, Washington, D. C.

Includes films on democracy, civil rights, ethnic and religious groups, race relations, employment and housing.

Layer, Harold A. **Ethnic studies and audiovisual media: a listing and discussion.** Stanford, California: ERIC Clearinghouse on Educational Media and Technology, Institute for Communication Research, Stanford University, June 1969.

Includes an introduction to ethnic studies and listings of 16mm films, audio-tapes, film strips, records, video tapes, and transparencies. Listings are classified by the following subjects: general ethnic studies, Asian-American Studies, Black Studies, Mexican/Spanish-American Studies and Native American Studies.

National Education Association, Washington, D. C., Professional Rights and Responsibilities Committee on Civil and Human Rights of Educators. **A bibliography of multi-ethnic textbooks and supplementary materials.** 1966. 13p. **C** UD 007764

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Publications listed below with an ED number are available from **EDRS** only. Others are available in single copies through **ERIC-IRCD** as long as the supply lasts:

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Quality Integrated Education, Doxey A. Wilkerson, Vol I, No. 4

Language Development in Disadvantaged Children, Joan Gussow and Vera John, Vol. I, No. 5, ED 025 572

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